

A

REVIEW OF THE STATE OF THE ENGLISH NATION.

Saturday, November 2. 1706.

I bought in my last the two respective Churches of *England* and *Scotland*, as two Relations which had long differ'd, but taught by their mutual Sufferings to grow wiser, began to come together, began to view each other at a nearer Distance, and finding nothing so monstrous in one another's Shapes, as had been represented, begin to think they may be something nearer related than their Enemies would allow them to be.

In this Mildness of Disposition, there is great Hope of a perfect Reconciliation in Interests, if not in Principle; that at least for the future, they may live like Sisters, like Christians, and like Gentlefolks, and not only so, but like Allies and Confederates, to the mutual Support, Defence, and Encouragement of one another.

In the midst of this happy Prospect of their Affairs, there is yet one Misfortune, and that is the private continued Disagreement of their respective Families; not so much neither of them that are really OF, as of some that are only IN the Families, and who with Good-Will to neither, secretly oppose this approaching Conjunction by daily Whispers, false Suggestions, and various wicked Surmises, in order to continue Jealousies, revive the Animosities, and raise a new Family-War over the whole Country.

'Tis hard, that any, that are true Friends to both the Sisters, should be wrought upon by these Artifices, and indeed none, whose Eyes are open to the real Interest of either of them, are much influenc'd by it; this does not hinder, but some, whose Good-
Will

Will is a little stronger than their Judgment, have been impos'd upon, and render'd uneasy, left Designs were conceal'd in the bringing these Sisters together; so that the Artifices of these People went so far, and had such Success, that some of the well meaning on both sides, we're possess'd with Uneasiness and very unhappy Thoughts on this Subject.

This, tho' there seems no great Danger, but that both the Sisters will be wise enough to finish the new Coalition design'd, yet 'tis allow'd, retards the Progres of it, rouses up their real Friends to keep Guard against these Invaders of their mutual Safety, and sets them at work to examine the Reasons on both sides, and to open the Eyes of those, who are sincere in their Designs, but impos'd upon by the Cunning of the Enemies.

Nor is the Endeavour of any to state the true Causes of the great Dis-union, and the Reasons to incline both sides to engage in this new Confederacy of Relation, at all to be slighted; since whoever he may be, that sincerely endeavours, whether effectually or not, to remove the Difficulties in the Way of so weighty a Work, and to bring the two Sisters to an Understanding, attempts, as far as in him lies, the making Peace in a divided Family, and preventing the general Ruin of the whole House.

Both the Sisters therefore cannot but take kindly the Endeavours of any, however mean, in removing the Jealousies and Fears on either hand; and so I return to the Substance of the Allegory, the Ecclesiastick State of the two Kingdoms.

The High-Church-men in England for really the Church in general has not yet disovered so much Weakness, alledge, that the Addition of Scots Members to a Low-Church Parliament, will be dangerous to the Church; indeed, speaking of the Church of England in their abstracted Sense, I do not know but it may, I mean, the Jacobite Church of England, for certainly the Union is a Mountain thrown on the Grave of the late King James and his Roman Posterity, which covers them so deep, as that all their Party will never be able to dig them up again.

But if they mean the Low-Church, which

is the establish'd Center of the Church of England's Safety, in Conjunction with Law, Liberty, and Tolleration, 'tis ridiculous to imagine it; first, because there neither is, nor is ever like to be 20 Dissenters in the House to joyn with the Scots. 2dly, 'tis more than probable, the Scots Members will be so far from being all Presbyterians, that an Equality is much more rational to expect, as the several Interests in Scotland now stand. 3dly, because the Dissenters in England, neither by Interest nor Inclination, seek the pulling the Government out of the Hands of the Church; but are effectually supported by Tolleration, and in the Security of that Tolleration, together with their other Liberties as English men, C O M P L E A T L Y E A S I E.

If then it be not the Interest of the Dissenters to dispossess the Church, and if they would do it, sbo' against their Interest they cannot; the small Number of Scots added, sbo' they were all against the Church, will be far from putting them in a Posture of attempting it.

And this is so rational, that it really furnishes the same Emissaries of Strife, with a handle to the weaker Brethren on t'other side, Viz. That the Number of 45 and 16 is so small, that whenever a High-Church Parliament shall come, whibch tho' I say is not probable, they say is possible, they may think fit to vote Episcopacy and Uniformity into the Church of Scotland, and at the same Breath, speak Presbytery into a Tolleration, or perhaps not allow her that Favour.

'Tis true, these two Fears are directly opposite, and if this be well grounded, the other cannot; but I think both are taken away in the Union, as the Method is thus prescrib'd by both Kingdoms.

1st. That the Treaters, having been prohibited meddling with Religion on either hand, shall form a Treaty of Coalition consisting of Equalities and Equivalents, with mutual Privileges, Advantages, Encouragements and Restrictions, and in all things relating to Government, Civil Polity, Property and Commerce, shall agree.

2dly. That each Kingdom settle the Establishments of their respective Churches, and declare their Rights by Act of Parliament,

ment, according to the Full of their legal Demands, with respective Acts to be incorporated into the Treaty, become Part of the Union ; and by Consequence 'tis out of the Power of the subsequent Parliament of *Britain* to alter or abolish it ; since that Parliament being the Child of the *Union*, can by no means annihilate its Parent, without losing its Name, Nature, Authority, and Constitution.

The Union will be a sacred thing out of the Reach of Parliament; 'twill be superior

to it, in its being prior in time ; for all prior Power is superior to subsequent, as the Produce is inferior to the thing producing.

Whenever the Parliament of *Britain* shall therefore infract the *Union*, it blows up its own Foundation, and by Consequence destroys it self; 'tis no more a Parliament of *Britain*, that Power being dissolved, upon which only it obtain'd its Authority, and all the rest must be Tyranny, Invasion, and Oppression.

MISCELLANEA.

WELL, Gentlemen, you will not affit to so significant a Question, as was lately signify'd about the Colour of the Devil, and I muſt be forced to give the Anſwer my ſelf; for an Anſwer, the Querift ſays, he will have, or expoſe my Ignorance; and therefore to the Point.

Before I come directly to it, I muſt let my Enquirer know, that I object againſt any Philosophical Definition of Colours, which perhaps may be brought in as a Caſiſt, that black is no Colour, and white no Colour, and the like; but I expect to have all thoſe things taken for Colours, by which the Superficies of any thing is vulgarly de-nominated.

In the next Place, I desire to be allow'd here to bring in what we call Complection, into Colour, and ſo when the old Gentleman is pleas'd to transform himſelf for the Convenience of his own Affairs, I ſhall be apt to think, ſome Part of his Qualifications may at leaſt come allegorically under the Denomination of Colour. But withall, Sir, if the Anſwer at leaſt in its Application may be a little more ſolid than you expeſt, you muſt blame your ſelf, if it touches you; for whatever you think the Question may be, I assure you, my Anſwer is not deſign'd for a Jeſt.

And firſt for Generals, you ought to have explain'd this Creature, you call the Devil, as to his Being and Qualities; but I'll ex-

cuſe you, and tell you, who I mean by him; and have a Care, Sir, his Picture don't fright you, before you ſee his Colour.

By the Devil I understand, the Tempter, Accuser, and for ever the Companion of thoſe he prevails on—— You may call him what you please. Take him thus, Sir, he is in thy Conscience black, in thy Miſtress fair, in thy Gold glittering, in thy Bottle red ſparkling, in thy Clothes gay, in thy Expeſtations bright, in thy Crimes ſcarlet, in thy Répentance dark, on thy ſick Bed horrid, in thy Death all Flame, and ſo for ever after a meer native Devil without any Disguife at all.

And now, Sir, that ſome Reason may be given for the Variety of this Camelion-like thing; I crave leave to pursue the Allegory.

He is in thy Conscience black, and that makes thee ſo loth to look there; because the Picture is unpleaſant: He is dres'd up there in all the Robes of thy own Guilt, the dark Morning Gown of thy own Mid-night Lufts, and the horrid patch-work Cloke of thy ſecret Villanies, Sins, that thou fancieſt neither God nor the Devil ever knew off; but when one Glance of that Meteor, the Conscience, points to the Eye, there you ſee him all diſmal, all Hell, black, horrid, and not to be describ'd but by your ſelf.

Whatever thou doſt therefore, if thou haſt a Mind to be eaſie, never look in there;

for that troublesome Fellow, call'd Conscience, is the worst Devil on this side Hell; 'tis a Place the Devil is never out of, unless—Unles what—Somewhat thou dost not care to hear of, rout him out—That is a whole Detachment of a sorrowful Army, under a melancholly General, call'd Repentance, and there are so many uneasie, unhappy Mortifications attend it, that 'tis a Work, I doubt, thou wilt never like.

Therefore, when you are frighted with this Spectre, I know, the next Step you take, is to converse with him in a more easie Posture, and away you go to — Square to your Misses, *I must not call her Whore*, just as my Lord R——r adjourn'd for his Souls Comfort, from Richard Baxter to Mrs. Bben——Ay, and much in the right on't you are, to be sure; for here you see, the Devil 'tis true, but in quite another Kind of a Dress, and in a Colour will bear looking upon; here he is a true Angel of Light, all fair and charming, that merits worshiping after your Sort, and here he is Friends with you again, leaves off his grining and snarling, has laid down his black Dilmals, and dress'd up in Purple, and not forgetting a little Scarlet, he has your full Acquittance for his former ill-treating you.

If he and you make a Bargain here, 'tis no wonder, and pray take care how you keep your Contract; for he is a wonderful honest Fellow in such Cafes, and never fails to pay very punctually upon Account; till at-last he gives you a full Ballance, and so evens Accounts from the Beginning of Time beyond the End of it; and so much for a black Devil and a fair Devil.

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